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inhabits dark caves, and whose delicate skin is evidently and painfully affected by the light; but to convey the perception of form, a picture must be produced, and in its own peculiar manner.

(33.) We are now prepared to understand the mode in which colour originates. This, to the ancients, was always a mystery. The light of the sun, and of ordinary daylight, which is only that of the sun dispersed and reflected backwards and forwards among the clouds, is white, or nearly so. Nevertheless, when we look through a red glass, or view a green leaf, it conveys to the mind the perception of those colours. How is this? If it be by light only that we see, and if that light convey to us *absolutely none* of the material elements of the bodies from which we receive it, how comes it that it excites in us such various and perfectly distinct sensations? The light itself must have either acquired or parted with something in its passage through or reflexion from the coloured body. Supposing, for instance, light to be a substance; it may have taken up some excessively minute portion of the object and introduced it to the direct contact of our nerves. In that case the sense of colour would be assimilated to those of taste or smell. Or it may have undergone *analysis*, and colour would then arise from a *deficiency* of something existing in the sun's light, and the *relative redundancy* of some other portion. In this view, light would be regarded, not as a simple, but a compound substance, or a mixture of so many simple ones as would suffice to explain all the observed differences of tint. On the other hand, if light